

MEDITATIONS
and Vowes, Diuine
and Morall,

Seruing
*For direction in Christian and
Ciuill practise.*

Deuided into two
Bookes.

By *Jos. Hall.*

AT LONDON
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and Yowes, Dining
and Malt

Seining

Deber, 200 210
1000

By J. J. J.

A. J. J.

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Votum Authoris.

*Quas ego non vano deprompsi a pectore leges,
Quaeque ego vota tui pacis honesta mea.
Alue Deus (nec enim sine te vovisse iuvabit,
Te sine nil facio, nil fugio sine te)
Da placide servem, & praeſta ſervando quietem,
Sic mihi certa ſalus, ſic mihi ſancta quies.*



To the Right Wor-
shipfull Sir *Robert Dru-*
ry, Knight, my singular
good Patron. All
increase of true Ho-
nor and Ver-
ue.

Sir, that I haue made
these my homely Apho-
rismes publique, needes
no other reason; but that,
though the world is furni-
shed with other Writings,
euen to satietie and surfet:
yet, of these, which reduce
Christianitie to practise,

The Epistle

there is (at least) scarcitie
enough: wherein(yet) I must
needs confesse, I had some
eye to my selfe; for(having
after a sort vowed this au-
stere course of iudgement
and practise to my selfe) I
thought it best to acquaint
the world with it, that it
might either witnesse my
answerable proceeding, or
check mee in my straying
there-frō: by which meanes,
so many men as I liue a-
mongst, so many monitors I
shall haue, which shall point
me to my owne rules, and
upbrayd me with my aber-
rations. Why I haue dedi-
cated the to your name, can-

Dedicatorie.

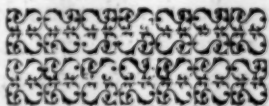
not be strange to any, that knows you, my Patrow; and me, your Pastor: the regard of which bond, easily drew mee on to consider, that whereas my body, which was ever weake, began of late to languish more; it would be not in-expedient (at the worst) to leaue behind me this little monument of that great respect, which I (deseruedly) beare you: And if it shall please GOD to reprieue me, untill a longer day; yet it shall not repent me, to haue sent this unwoorthie scrowle, to waite vpon you, in your necessarie

The Epistle, &c.

absences; neither shall it be
(I hope) bootlesse for you, to
adioyne these my meane
speculations, unto those
grounds of vertue, you haue
so happily laid: to which, if
they shall add but one scruple,
it shall be to me sufficient
ioy, contentment, recompence.
From your
Halsted. Dec. 4.

Your Worships
humbly deuored

Ios. HALL.



*The first Booke, contayning
a full Centurie of Medi-
tations and Vowes, both
Diuine and Morall.*

I.

IN Meditation, those,
which begin heavenly
thoughts, & prosecute
them not, are like those,
which kindle a fire vnder
greene wood, and leaue
it, so soone as it but be-
gins to flame: leessing
the hope of a good be-
ginning, for want of se-

conding it with a sutable proceeding: when I set my self to meditate, I wil not giue ouer, till I come to an issue. It hath beene said by some, that the beginning is as much as the midst; yea, more the all: but I say, the ending is more the beginning.

2 There is nothing (but Man) that respecteth greatnes: Not God, not Nature, not Disease, not Death, not Iudgement: Not God, hee is no acceptor of persons: Not nature, we see the sonnes of Princes borne as naked, as the poorest; and

the

the poore child as faire,
wel-fauored strong, witty,
as the heire of nobles:
Not disease, death, iudg-
ment, they sicken a-like,
die a-like, fare a-like after
death: There is nothing
(besides naturall men) of
whō goodnes is not re-
spected: I will honour
greatnes in others, but
for my self, I wil esteem a
dra of goodnes, worth a
whol world of greatnes.

3 As there is a foo-
lish wisedom: so there
is a wise ignorance, in
not prying into Gods
Arke: not inquiring in-
to thinges not reuealed.

Pro. 19: 2
1, Cor. 120,

I would faine know all that I need, and all that I may : I leaue Gods secrets to himselfe . It is happy for me, that God makes me of his Court, though not of his Counsell.

4.

As there is no vacuity in nature , no more is there spiritually : Euery vessell is full, if not of liquor, yet of ayre ; so is the hart of man : though (by nature) it is empty of grace, yet it is full of hypocrisie and iniquitie. Now , as it filleth with grace, so it is emptied of

Math. 23.
28.

his

his euill qualities . As
in a vessell, so much wa-
ter as goes in, so much
ayre goes out : but mans
heart is a narrow-mou-
thed vessell, and receiues
grace but by drops ; and
therefore askes a long
time to emptie and fill .
Now, as there be diffe-
rences in degrees, and
one hart is neerer to ful-
nes then an other: so, the
best vessell is not quite
full, while it is in the bo-
die, because there are stil
remainders of corrupti-
on: I wil neither be con-
tent with that measure
of grace I haue, nor im-

patient

patient of Gods delay:
But euery day I wil ende-
uor to haue one drop ad-
ded to the rest, so my last
day shal fill vp my vessel
to the brim.

5

Satan would seeme to
be mannerly & reasona-
ble, making, as if he wold
be cōtent with one halfe
of the hart, wheras God
challengeth all or none:
as (indeed) he hath most
reason to claime all, that
made all: But this is no-
thing, but a craftie fetch
of Satan, for he knowes,
that if he haue any part,
God wil haue none; so,

the

the whole falleth to his share alone . My heart (when it is both whole, & at y best) is but a strait & vnwoorthy lodging for God; if it were bigger & better, I would reserue it all for him . Sathan may look in at my doores by a temptation, but he shal not haue so much as one chamber-room set apart, for him to sojourne in.

6

I see, that in naturall motions, the neerer a-
nie thing comes to his
end, the swifter it moo-
ueth . I haue scene great
riuers , which at their

first

first rising out of some hills side, might be couered with a bushell, which, after many miles, fill a very broad channel; & drawing neere to the Sea, doo euen make a little Sea in their owne bankes: So, the wind at the first rising, as a little vapour from the crannies of the earth, and passing forward about the earth, the further it goes, the more blustering and violent it waxeth; a Christians motion (after he is regenerate) is made naturall to God-ward; and therefore, the neerer he

comes

comes to Heauen, the more zealous hee is. A good man must be like the Sunne; not like *Ezechias* Sunne, that went backward, nor like *Iosuahs* Sunne, that stood stil, but *Dauids* Sunne, that (like a Bride-groome) comes out of his chamber; and as a Champion reioyceth to runne his race: only, herein is the difference, that when he comes to his high noon, he declineth not. How euer therefore, the mind (in her naturall faculties) followes the temperature of the body, yet in

these

these supernatural things
shee quite crosses it, for
with the coldest com-
plexion of age, is ioyned
in those that are truly re-
ligious, the feruentest
zeale and affection to
good things: which is
therfore the more reue-
renced, and better ac-
knowledged, because it
cannot be ascribed to
the hot spirits of youth.
The deuill himselfe deu-
ised that olde slander of
early holines; A young
Saint, an olde Deuill:
sometimes young De-
uils haue prooued olde
Saints; nener the con-

rary;

trary; but true Saints in youth , doo alwayes prooue Angels in their age . I will strive to bee ever good , but if I should not finde my selfe best at last, I should feare I was neuer good at all.

7
Consent hartneth sin,
which a little dislike
would haue daunted at
first ; As wee say, there
would be no theeves , if
no receiuers: so would
there not be so many o-
pen mouthes to detract
and slander , if there
were not as many open

cares to entertain them. If I cannot stoppe other mens mouthes frō speaking ill: I wil either open my mouth to reprove it, or els I will stop mine cares from hearing it; & let him see in my face, that hee hath no roome in my heart.

8

I haue oft wondred howe fishes can retaine their fresh taste, and yet liue in salt waters; since I see that euery other thing participates of the nature of the place, wherein it abides: so, the waters passing through

the

the chānels of the earth,
varie their saour with
the veynes of soyle,
through vvhich they
slide: So, brute creatures
transported frō one. Re-
gion to another, alter
their former qualitie, &
degenerate by little and
little. The like daunger
haue I seene in the man-
ners of men, conuersing
with euill companions,
in corrupt places: For,
besides that, it blemish-
eth our reputation, and
makes vs thought ill,
though wee be good; it
breedes in vs an insensi-
ble declination to ill;

and

and works in vs, if not an approbation, yet a lesse dislike of those sinnes, to which, our eares & eyes are so continually injured. I may haue a bad acquaintance, I will neuer haue a wicked companion.

9

Expectation in a weake minde, makes an euill, greater; and a good, lesse: but in a resolved minde, it digests an euill, before it come, and makes a future good, long before, present. I will expect the woorst, because it may come

the

the best, because I know
it will come.

IO

Some promise what
they cannot doo, as Sa-
than to Christ; some,
what they could, but
meane not to doo, as the
Sonnes of *Jacob* to the
Shechemites: some,
what they meant for the
time, and after retrayt,
as *Laban* to *Jacob*; some,
what they doo also giue,
but vnwillingly, as *He-
rod*; some, what they
willingly giue, and af-
ter repent them, as *Ioshua*
to the Gibeonites. So
great distrust is there in

man,

man, whether from his impotence or faithlesnes: as in other things, so in this, I see God is not like man: but what euer hee promises, hee approoues himselfe most faithfull, both in his abilitie and performances: I will therefore euer trust God on his bare word, euen with hope, besides hope, aboue hope, against hope: and on-wards, I will rely on him for small matters of this life: for how shal I hope to trust him in impossibilities, if I may not in likelihoods? how shall

I de-

I depend on him, for raising my body from dust, and saving my soule; if I mistrust him for a crust of bread, towards my preservation.

II

If the world would make me his Minion, he could giue me but what he hath: and what hath he to giue? but a smoake of honour, a shadow of riches, a sound of pleasures, a blast of fame; which, when I haue had in the best measure; I may be worse; I cannot be better: I can liue no whit longer, no whit

merrier, no whit happier. If he professē to hate me, what can he doe, but disgrace me in my name, impouerish mee in my state, afflict me in my body? in al which, it is easie, not to be euer the more miserable : I haue beene too long beguiled with the vaine semblances of it: Now hence-forth accounting my selfe borne to a better world, I will in an holy loftines, beare my self as one too good to be enamoured of the best pleasures, to be daunted with the greatest miseries of this life.

I see

12

I see there is no man
so happy, as to haue all
thinges, and no man so
miserable, as not to haue
some; Why should I
looke for a better condi-
tion, then all others? If
I haue some-what, and
that of the best thinges,
I will in thankfulness en-
ioy them, and want
the rest with content-
ment.

13

Cōstraint makes an ea-
sie thing toilesom, wher-
as againe, loue makes the
greatest toile, pleasant:
How many miles do we

ride & run, to see one filly beast follow another, with pleasure : which, if wee were commaunded to measure vppon the charge of a superiour, we should complaine of wearines. I see the folly of the most men, that make their liues miserable, and their actions tedious, for want of loue to that, they must doo : I will first labour to settle in my heart a good affection to heauēly things ; so, Lord, thy yoake shall be easie, and thy burden light.

14

I am

I am a stranger euen
at home, therefore if the
doggs of the world bark
at me, I neither care, nor
wonder.

15

It is the greatest mad-
nes in the world, to bee
an hypocrite in religi-
ous profession: Men hate
thee, because thou art a
Christian, so much as in
appearance: God hates
thee double, because
thou art but in appea-
rance: so, while thou hast
the hatred of both, thou
hast no comfort in thy
selfe: Yet if thou wilt not
bee good, as thou see-

B 3 mest;

meft; I hold it better to
feeme ill as thou art: An
open wicked man doth
much hurt with notori-
ous finnes, but an hypo-
cite doth at laft more
fham goodnes, by fee-
ming good; I had ra-
ther be an open wicked
man, then an hypocrite,
but I had rather bee no
man, then cyther of
them.

16

VWhen I caft downe
mine eyes vppon my
wants, vpon my finnes,
vpon my miferies; mee
thinkes no man should

be

be woorse, no man so
ill as I ; my meanes so
many , so force-able,
and almost violent ; my
progressse so small , and
insensible ; my corrup-
tions so strong , my in-
firmities so frequent,
and remediless ; my
bodie so vnaunswera-
ble to my minde . But
when I looke vp to the
blesinges that GOD
hath enricht mee with
all, mee thinkes I should
soone bee induced to
thinke none more hap-
pie then my selfe : God
is my friend , and my
Father : the world not

my Master, but my slaue:
I haue friends, not many,
but so tryed, that I dare
trust them. An estate not
superfluous, not needy:
yet neerer to defect, then
abundance: A calling, if
despised of men, yet ho-
nourable with God: A
body not so strong, as to
admit securitie, but often
checking mee in occasi-
on of pleasure: nor yet
so weake, as to afflict me
continually: A mind not
so furnished with know-
ledge, that I may boast
of it; nor yet so naked,
that I should despaire of
obtayning it: My mise-

rics

ries afford me ioy, mine enemies aduantage; my account is cast vp for another world: And if thou thinke, I haue said too much good of my selfe, either I am thus, or I would be.

17

The worldlings life is (of all other) most discōfortable, for that which is his God, doth not alway fauour him, that which should bee, neuer.

18

There are three messengers of death: Casualty, Sicknes, Age: The

two first are doubtfull, since many haue recovered them both; the last is certaine: The two first are suddaine; the last leasurely and deliberate: As for all men vpon so many summons, so, especially for an old man, it is a shame to bee vnprepared for death: For, where other see they may die, hee sees hee must die. I was long a-gone olde enough to dye, but if I liue till age, I will thinke my selfe too olde, to liue longer.

I will not care what I haue, whether much or little : If little, my account shall bee the lesse; If more, I shall doo the more good, and receiue the more glory.

20

I care not for anie companion, but such as may teach mee somewhat, or learne somewhat of me. Both these shall much pleasure me; one as an agent, the other as an subiect to worke vpon, neither knowe I whether more; for though it be an excellent thing to learne,

yet

yet I learne but to teach
others.

¶ I

If earth (that is provided for mortality, and is possessed by the Makers enemies) haue so much pleasure in it ; that Worldlings thinke it woorth the account of their heauen : such a Sun to enlighten it, such an heauen to wall it about, such sweet fruits and flowers to adorne it, such variety of creatures, for the commodious vse of it : What must heauen needes be, that is provided for God himselfe, &

his

his friends: How can it be lesse in woorth, then God is aboue his creatures, and Gods friends better, then his enemies. I will not onely be content, but desirous to bee dissolued.

22

It is commonly scene, that boldnes puts men forth before their time, before their abilitie. Wherein, we haue scene many y (like Lapwings, and Partridges) haue runne away with some part of their shel on their heads: Whence it followes, that as they be-

gan

gan boldly, so they proceede vnprofitably, and conclude not without shame: I would rather bee haled by force of others to great duties, the rush vpon them vnbidden: It were better a man shou'd want work, then that great workes should want a manne aunswerable to theyr weight.

23

I wil vse my friends,
as *Moses* did his rodd;
While it was a rodd, he
helde it familiarly in his
hand; when once a Ser-

pent,

pent, hee ranne away
from it.

24

I haue seldome seene
much ostentation; and
much learning met to-
gether : The Sunne ri-
sing and declining,
makes long shadowes,
at mid-day when hee is
at highest, none at all :
Besides, that skill when
it is too much showne,
looses the grace, as fresh-
coloured wares, if they
bee often opened, leese
their brightnesse, and
are soyled with much
handling : I had ra-
ther, applaude my

selfe

selfe for hauing much,
that I shoue not: then
that others should ap-
plaud mee, for showing
more, then I haue.

25

An ambitious man is
the greatest enemy to
himselfe, of any in the
world besides. For hee
still tormentes himselfe
with hopes, and desires,
and cares, which hee
might auoid, if he would
remit of the height of
his thoughts; and liue
quietly. My onely ambi-
tion shall bee to bee in
Gods fauour on earth, &
to be a Saint in heauen.

There

26

There was neuer good thing easily comne by: The heathen man could say, God fells knowledge for sweat, and so, he doth honour for ieopardie: Neuer anie man hath got either wealth, or learning with ease: Therefore, the greatest good must needs be most difficult. How shall I hope to get Christ, if I take no paines for him; and if in all other things the difficultie of obtayning, whets the mind so much the more to seeke, why should it in this alone

daunt

daunt mee, I will not care what I doo, what I suffer, so I may winne Christ; If men can endure such cutting, such lancing, searing of their bodies, to protract a miserable life, yet a while longer; what pain shou'd I refuse for eternity?

27

If I die; the world shal misse mee but a little, I shall misse it lesse; Not it mee, because it hath such store of better men; Not I it, because it hath so much ill, & I shal haue so much happines.

28

Two thinges make a man set by, Dignitie and Desert, amongst fooles the first without the second is sufficient: Amongst wise men, the second without the first; Let mee deserue well, though I be not aduaunced. The Conscience of my woorth, shall cheere me more in others contempt, then the approbation of others can comfort me, against the secret checke of my owne vnworthines.

29

The best qualities do so cleaue to their subiects,

that

that they cannot be cō-
municated to others :
For, where patrimonie,
& vulgar account of ho-
nour, follow the blood
in many generations,
vertue is not traduced in
propagation, nor lear-
ning bequeathed by our
will to our heires : least
the giuers should waxe
proud, and the receivers
negligent : I wil account
nothing my owne, but
what I haue gotten ; nor
that my owne, because
it is more of gift then
desert.

39
Then onely is the

Church

Church most happy,
when Truth and Peace
kisse each other; and the
miserable, when either
of them balke the way,
or when they meete and
kisse not: For truth with-
out peace is turbulent;
and peace without truth
is secure iniustice; thogh
I loue peace well, yet I
loue mayne truthes bet-
ter; and though I loue
all truthes well, yet I had
rather conceale a small
truth, then disturbe a cō-
mon Peace.

31

An in-discreete good
action, is little better the

a discreet mischiefe, for in this, the doer wrongs onely the patient: but in that other, the wrong is done to y^e good action; for both it makes a good thing odious (as many good tales are mar'd in telling)& besides, it prejudices a future opportunity: I wil rather let passe a good gale of wind; and stay still on y^e shore, then launch forth, whē I know the wind wil be cōtrary.

32

The world teaches me, that it is madnes to leaue behinde mee those goods, that I may carrie

with

with mee: Christianitie teaches mee that, what I charitably giue aliue, I carrie with me dead; and experience teaches me, that what I leaue behind I leese; I will carie that treasure with mee by giuing it, which the worldling looseth by keeping it; so, while his corps shal carie nothing but a winding-cloath to his graue, I shal be richer vnder the earth, thē I was aboue it.

33

Euery worldling is an hypocrite, for while his face naturally lookes vward to heauen, his hart

gro-

Coloss. 3:
2,

grouels beneath on the earth; yet if I would admit of any discord in the inward & outward parts; I would haue an heart, that should looke vp to heauen, in an holy contemplation of the things aboue; and a countenance cast downe to the earth in humiliation; this only dissimilitude is pleasing to God.

34

The heart of man is a short word, a small substance, yet great in capacitie, yea, so infinite in desire, that the round Globe of the world can-

not

not fill the three corners
of it; when it desires
more, and cries, Giue,
Giue. I will set it ouer
to that infinite good;
where the more it hath,
it may desire more, and
see more to be desired;
when it desires but what
it needeth, my hands shal
soone satisfie it; either of
which, if it may cōtaine
it, when it is without the
body, much more may
both of them fill it, while
it is within.

35

With men it is a good
rule to try first, and then
to trust, with God it is

C

con-

contrary: I will first trust him as most wise, omnipotent, mercifull, and trie him afterwards: I know it is as impossible for him to deceiue mee, as not to be.

36

As Christ was both a Lambe and a Lyon, so is euery Christian: A Lambe for patience in suffering, and innocence of life. A Lyon for boldnesse in his innocence: I would so order my courage and mildnesse, that I may bee neither Lyon-like in

my conuersation , nor
sleepish in the defence
of a good cause.

37

The godly sowe in
teares , reape in ioy:
The seede-time is com-
monly waterish , and
louring: I will bee con-
tent with a wet spring;
so I may bee sure of a
cleare and ioyfull har-
uest.

38

Euerie man hath an
Heauen and an Hell:
Earth is the wicked
mans Heauen, his Hell is
to come; On the contra-
rie, the godly haue their

hell vpon earth , where they are vexed with tentations, and afflictions by Sathan and his complices; their heaven is aboue in endlesse happines; If it be ill with mee on earth , it is well my tormēt is so short, and so easie : I will not be so couetous, to hope for two heauens.

39

Man on his Death-bed hath a double prospect , which in his lifetime the interposition of pleasure and miseries debarde him from: The good man looks vp-

ward,

ward, and sees heauen open with *Steuens*, and the glorious Angels readie to carie vp his soule. The wicked manne looks downe-ward, and sees three terrible spectacles, *Death, Iudgement, Hell*, one beyond another; & all to be passed through by his soule: I maruell not, that the godly haue beene so cheerefull in *Death*, that those torments, whose very sight hath ouercomne the beholders, haue seemed easie to them. I maruell not that a wicked man is so loath to heare of death,

so dejected, when hee
feeles sicknes, and so de-
perate, when hee feeles
the pangues of death;
nor that euerie *Balaam*
would fain die the death
of the righteous. Hence-
forth, I will enuie none,
but a good man; I will
pitie nothing so much,
as the prosperitie of the
wicked.

40

Not to be afflicted, is
a signe of weakenesse:
For therefore God im-
poses no more on mee,
because hee sees I can
beare no more: God
will not make choyce of

a weake Champion:
when I am stronger, I
will looke for more;
And when I sustaine
more, it shall more cō-
fort me, that God findes
mee strong, then it shall
griue me, to be pressed
with an heauy affliction.

41

That the wicked haue
peace in themselues, is
no wonder, they are as
sure as Tentation can
make them: No Prince
makes Warre with his
owne Subiects: The
godly are still enemies:
Therefore, they must
look to be assaulted both

by Stratagems and violence : Nothing shall more ioy mee, then my inward vnquietnes . A iust warre is a thousand times more happy then an ill-cōditioned Peace.

42

Goodnes is so powerfull, that it can make things simply euill (namely our sinns) good to vs; not good in nature, but good in the euent; good, when they are done, not good to be done : Sinne is so powerfull, that it can turne the holiest Ordinances of God in it selfe : But

heere-

heerein our sinnes goes
beyond our goodnes;
that sin defiles a man or
action otherwise good;
but all the goodnes of
the world cannot iustifie
one sinne: As the holy
flesh in the skirt makes
not the bread holy that
touches it; but the vn-
cleane touching an holy
thing, defiles it. I will
loath euery euill for it
owne sake, I wil do good
but not trust to it.

43

Fooles measure good
actions by the euent af-
ter they are done: Wise
men before-hand by

C 5 iudge.

iudgement, vppon the
rules of reason and faith:
Let mee doo well, let
God take charge of the
successe, if it bee well ac-
cepted, it is well. If
not, my thanke is with
God.

44

Hee was neuer good
man, that amends not.
For if hee were good,
hee must needes desire
to be better. Grace is
so sweete, that who e-
uer tastes of it, must
needes long after more:
and if hee desire it, hee
will endeavour it, and if

he

hee doo but endeavour;
GOD will crowne it
with successe. Gods fa-
milie admittes of no
Dwarffes; which are vn-
thriuing, and stand at a
stay; but men of mea-
sures. What euer be-
come of my body, or
my estate; I will euer
labour to finde some-
what added to the sta-
ture of my soule.

45

Pride is the most
dangerous of all finnes,
for both it is most in-
sinuative, hauing crept
into HEAVEN, and

Paradise;

Paradise; and most dangerous where it is: For where all other Tentations are about euill, this alone is conuersant only about good things: and one dram of it poysons many measures of grace. I will not be more afraid of doing good things amisse, then of beeing proud, when I haue performed them.

46

Not onely Commiſſion makes a ſinne: A man is guilty of all thoſe ſins he hateth not. If I cannot auoyd all, yet I will hate all.

47

Preiudice is so great
an enemy to truth, that
it makes the minde vn-
capable of it. In matters
of faith, I will first lay a
sure ground, and then
belecue, though I can-
not argue: holding the
conclusion in spite of
the premises: but in o-
ther lesse matters, I will
not so fore-stall my mind
with resolution, as that I
will not be willing to be
better informed. Nei-
ther wil I say in my selfe;
I will hold it, therefore it
shall be truth; but, This
is truth, therefore I will

hold

hold it : I will not strive
for victorie , but for
truth.

48

Drunkennes and Co-
uetousnes doo much re-
semble one another, for
the more a man drinkes,
the more hee thirsteth ;
and the more hee hath,
still the more hee coue-
teth : and for their ef-
fects, besides other, both
of them haue the power
of transforming a man
into a beast, and of all o-
ther beasts, into a Swine.
The former is euident to
sense ; the other, though
more obscure , is no

more

more questionable: the
couetous man in two
thinges plainely resem-
bleth a Swine: That he
euer rootes in the earth,
not so much as looking
towards Heauen: That
hee neuer doth good,
till his death: In desi-
ring, my rule shall bee
necessitie of nature, or
estate; in hauing, I will
account that my good,
which doth me good.

49

I acknowledge no
Maister of Requests in
Heauen but one, Christ
my Mediatour: I know
I cannot bee so happie,

as not to neede him, nor
so miserable, that hee
should contemne mee: I
will alwayes aske; and
that of none, but where
I am sure to speede, but
where there is so much
store, that when I haue
had the most, I shal leaue
no lesse behind; Though
numberlesse drops be in
the Sea, yet if one be ta-
ken out of it, hath so
much the lesse, though
insensibly; but God, be-
cause hee is infinite, can
admit of no diminution:
Therefore are men nig-
gardly, because the more
they giue, the lesse they

haue:

haue : but thou, Lord,
maist giue what thou
wilt, without abatement
of thy store: Good pray-
ers neuer came weeping
home ; I am sure I shall
receiue either what I
aske , or what I should
aske.

50

I see that a fit Bootie
many times makes a
thiefe, and many would
be proud, if they had but
the common causes of
their neighbours : I ac-
count this none of the
least fauours of GOD,
That the world goes no
better forward with me;

for

for I feare, if my estate were better to y world, it might bee woorse to God. As it is an happie necessitie that inforces to good, so is that next happy, that hinders from euill.

51

It is the basest loue of all others that is for a benefit; for heerein wee loue not another, so much as our selues: Though there were no Heauen, O Lord, I would loue thee: Now there is one, I will esteeme it, I will desire

it,

it, yet still I will loue thee
for thy goodnesse sake;
Thy selfe is reward e-
nough, though thou
broughtest no more.

52

I see men point the
felde, and desperatelie
ieopard their lyues, as
prodigall of their blood,
in the reuenge of a dis-
gracefull word against
themselues, while they
can be content to heare
G O D pulled out of
Heauen with blasphemie,
and not feele so
much as a rysing of
theyr blood: Which

argues

argues our colde loue to God, and our ouer-feruent affection to our selues : In my owne wrongs, I will hold patience laudable, but in Gods iniuries, impious.

53

It is an hard thing to speake well, but it is harder to be well silent, so as it may bee free from suspicion of affectation, or sullennes, or ignorance: Else loquasitie, and not silence, would be a note of wisdom. Heerein I will not care how little, but how well; Hee said well for this. Not that

which

which is much, is well,
but that which is well, is
much.

54

There is nothing more
odious, then fruitlesse
olde age. Now, for that
no Tree beares fruite in
Autumne, vnlesse it blof-
some in the spring; to
the end that my age may
be profitable, and laden
with ripe fruit I will en-
deuour, that my youth
may be studious, & flou-
red with the blossomes
of learning and obserua-
tion.

55

Reuenge commonly

hurts

hurts both the offerer, and sufferer : as we see in the foolish Bee (though in a l other things commendable) yet heerein the patterne of fonde spightfulnesse ; which in her anger inuenometh the flesh, and looseth her sting, and so liues a Drone euer after. I account it the onely valour to remit a wrong, and will applaude it to my selfe, as right noble and Christian, that I might hurt, and will not.

56

Hee that liues well,

can.

cannot choose but die well; for if hee die suddenly, yet hee dies not vnpreparedly; if by leasure, the conscience of his well-led life, makes his death more comfortable: But it is seldome seene, that hee which liues ill, dyeth well, for the cōscience of his former euils, his present paine, and the expectation and feare of greater, so take vp his heart, that he cannot seek God; and now it is iust with God, not to be sought, or not to bee found, because hee sought to him in his

life

life time, and was repul-
sed: Whereas therefore,
there are vsually two
maine cares of good
men, to liue well, & die
well, I will haue but this
one, To liue well.

57

With God there is no
free-man, but his Ser-
uant, though in the Gal-
lies, no slaue, but the sin-
ner, though in a Pallace,
none noble, but the ver-
tuous, if neuer so basely
discended, none rich, but
hee that possesseth God,
euen in rags, none wise,
but hee that is a foole to
himselſe, and the world;

none

none happy, but him
whom the world pities :
Let mee bee free, no-
ble, rich, wise, happy to
God; I passe not what I
am to the world.

58

Whē the mouth prai-
eth, man heareth; when
the heart, God heareth;
euerie good prayer
knockes at Heauen for a
blessing; but an impor-
tunate prayer pierces it
(thogh as hard as brasſe)
& makes way for it selfe,
into the eares of the Al-
mighty: and as it ascends
lightly vp, caried with
the winges of Faith, so it

D comes

comes euer laden down
againē vpon our heads :
In my prayers , my
thoughts shall not bee
guided by my wordes ;
but my wordes shall fol-
low my thoughts.

59

If that seruānt were
condemned for euill,
that gaue God no more
then his owne, which he
had receiued, what shall
become of them that
rob God of his owne ; If
God gaine a little glory
by mee , I shall gaine
more by him : I will
labour so to husband
the stock that God hath

left

left in my hands, that I
may returne my soule
better then I receiued it;
and that hee may make
it better then I returne
it.

60

Heauen is compared
to an hill, and therefore
is figured by *Olympus* a-
mong the Heathen, by
mount Sion in GODS
Booke: Hell contrari-
wise to a Pit: The ascent
to the one is hard there-
fore, and the descent of
the other easie and head-
long: and so, as if wee
once beginne to fall, the
recouerie is most diffi-

D2 cult:

cult: and not one of manie stayes, till hee comes to the bottome, I will be content, to pant, and blow, and sweat, in climbing vp to Heauen; as contrarily, I will bee warie of setting the first step downward towards the Pit: For as there is a *Jacobs* Ladder into heauen, so there are blind stayres that goe winding down into death, wherof each makes way for other; From the obiect, is rayfed an ill suggestion, suggestion drawes on delight, delight consent, consent endeuour, ende-

uour practise, practise
custome, custome ex-
cuse, excuse defence, de-
fence obstinacie, obsti-
nacie boasting of sinne,
boasting a reprobate
sence: I will watch ouer
my wayes, and do thou,
Lord, watch ouer mee,
that I may auoyd the first
degrees of sinne, and if
those ouer-take my frail-
tie, yet keepe mee that
presumptuous sinns pre-
uaile not ouer mee. Be-
ginninges are with more
ease and safety declined,
when wee are free; then
proceedings when wee
haue begun.

61

It is fitter for youth to learne then teach, and for age to teach then learne; and yet fitter for an olde man to learne then bee ignorant; I know I shall neuer know so much, that I cannot learne more; and I hope I shall neuer liue so long, as till I bee too olde to learne.

62

I neuer loued those Salamanders, that are neuer well, but when they are in the fire of contention; I will rather suffer a thousand

wrongs,

wrongs, then offer one;
I will suffer an hundreth,
rather then returne one;
I will suffer many, ere I
will complaine of one,
and endeavour to right
it by contending; I haue
ever found, that to strue
with my superiour is fu-
rious, with my equall
doubtfull, with my infe-
riour, sordid & base, with
any, full of vnquietnes.

63

The praise of a good
speech stādeth in words
& matter: Matter which
is as a faire and well fea-
tur'd body; Elegance of
words, which is as a neat

and well fashioned garment; Good matter flub-bred vp in rude & carelesse wordes, is made loathsome to the hearer, as a good body mishapen with vnhandsome clothes: Elegance without soundnes, is no better then a nice vanitie: Although therefore the most hearers are like Bees, that goe all to the flowers; neuer regarding the good hearbes that are of as wholsome vse, as the other of faire shew; yet let my speech strive to bee profitable; plausible as it happens:

Better

Better the coate bee mi-
shapen, then the body.

64

I see, that as black and
white colours to y^e eyes,
so is the Vice and Ver-
tue of others to the iudg-
ment of men: Vice ga-
thers the beames of the
sight in one, that the eye
may see it, and be intent
vpon it: Vertue scatters
them abroad, and there-
fore hardly admitts of a
perfect apprehension:
whence it comes to
passe, that as iudgement
is according to sence, we
doo so soone espie, and
so earnestly censure a

D 5. man

man for one vice , letting passe many laudable qualities vndiscerned , or at least vnacknowledged ; yea, whereas euery man is once a foole , and dooth that perhaps in one fit of his folly , which hee shall at leasure repent of ; as *Noah* in one houres drunkennes, vncouered those secrets which were hid fixe hundred yeeres before ; The world, is here-vpon readie to call in question all his former integritie , and to exclude him frō the hope of any future amend-

ment.

ment . Since God hath giuen me two eyes ; the one shall bee busied about the present fault that I see , with a detesting commiseration, the other about the cōmendable qualities of the offender, not without an vnpartiall approbation of them : So shall I doo GOD no wrong , in robbing him of the glorie of his gifts, mixed with infirmities, nor yet in the meane time encourage Vice, while I doo distinctly reserve for it a due portion of hatred.

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God

65

God is aboue man, the brute creatures vnder him, he set in the midst: least he should be proud that he hath infinite creatures vnder him; that one is infinite degrees aboue him; I doo therefore owe awe vnto God, mercy to the inferiour creatures; knowing that they are my fellowes, in respect of creation; whereas there is no proportion betwixt me and my Maker.

66

One saide, it is good to mure the mouth to

speake

speake well , for good speech is many times drawne into the affection ; But I would feare, that speaking well without feeling , were the next way to procure an habituall hypocrisie: Let my good workes follow good affections, not goe before them, I wil therefore speake as I thinke ; but withall, I will labour to thinke well , and then I knowe I cannot but speake well.

67

When I consider my foule ; I could be proude to thinke of how diuine

a nature and qualitie it is ; but when I cast downe mine eyes to my body , as the Swanne to her blacke legges ; and see what loathsome matter issues from the mouth, nostrils, eares, pores, and other passages, and how most carrion-like of all other creatures it is after death ; I am iustlie ashamed, to thinke that so excellent a guest dwels but in a more cleanelie dung-hill,

68

Euerie worldling is a

mad

madd manne: for, besides, that hee preferres profite and pleasure to Vertue, the worlde to GOD, earth to Heauen, time to eternitie; hee pampers the bodie, and starues the soule: Hee feedes one fowle an hundreth times, that it may feede him but once, and seekes all Landes and Seas for dainties; not caring whether anie, or what repast, hee provides for his soule: Hee cloathes the body with all rich ornaments, that it may bee as faire without, as

it

it is filthy within; whiles his soule goes bare and naked; hauing not a ragg of knowledge to couer it : Yea, hee cares not to destroy his soule to please the body, when for the saluation of the soule, he wil not so much as holde the body short of the least pleasure. What is, if this be not a reasonable kind of madness? Let mee enioy my soule no longer, then I preferre it to my body; Let mee haue a deformed, leane, crooked, vnhealthfull, neglected bodie; so that I may finde

my soule; sound, strong,
well furnished, well dis-
posed both for earth and
heauen.

69

*A*sa was sick but of his
feet, farre from the hart,
yet because he sought to
the Phisitians, not to
God; hee escaped not:
Ezekiah was sicke to die,
yet because he trusted to
God, not to Phisitians,
he was restored. Meanes
without GOD cannot
helpe; GOD without
meanes can and often
doth: I will vse good
meanes, not to rest in
them.

A

70
A mans best monument is his vertuous actions, foolish is the hope of immortality, and future praise by the cost of a sencelesse stone; when the passenger shall onely say, heere lyes a faire stone and a filthie car-kasse: That onely can report thee rich, but for other prayses, thy selfe must build thy own monument aliue; and write thy owne Epitaph in honest and honorable actions: which are so much more noble, then the other, as liuing men are

better

better then dead stones :
Nay, I knowe not if the
other bee not the way
to worke a perpetuall
succession of infamie :
Whiles the censorious
Reader, vpon occasion
thereof, shall comment
vpō thy bad life; Wher-
as in this euerie mans
heart is a Toombe, and
euerie mannes tongue
writes an Epitaph vpon
the well behaued : Ey-
ther I will procure mee
such a Monument to
bee remembred by, or
else it is better to bee
inglorious, then infam-
ous.

The

71

The balest thinges are
euer most plentifull; hi-
storie and experience tel
vs, that some kinde of
Mouſe breedeth 120.
young ones in one nest,
whereas the Lyon, or E-
lephant beareth but one
at once. I haue euer
found, the least wit yeel-
deth the most words: It
is both the surest and wi-
sest way, to speake little,
and thinke more.

72

An euill man is clay
to God, waxe to the Di-
uell: God may stampe
him into powder, or

temper

temper him a new, but none of his meanes can melt him. Contrariwise, a good man is Gods waxe, and Sathan clay, he relents at euery looke of God, but is not stirred at any temptation. I had rather bow, then breake to God; but for Sathan, or the world, I had rather be broken in pieces with their violence, then suffer my selfe to be bowed vnto their obedience.

73

It is an easie matter for a man to be carelesse of himselfe, & yet much

easier

easier to bee enamoured of himselfe: For if he be a Christian, whiles hee contemnes the worlde perfectly, it is hard for him to reserue a competent measure of loue to himselfe: If a worldling, it is not possible but he must ouer-loue himselfe. I will strive for the meane of both; and so hate y world, that I may care for my selfe, and so care for my selfe, that I bee not in loue with the world.

74

I will hate populari-

tic

tie and ostentation, as
euer daungerous, but
most of all in Gods bu-
sinesse: which who so
affect, doo as ill spokes-
men, who when they
are sent to wooe for
G O D, speake for
themselves; I knowe
howe daungerous it is
to haue G O D my ri-
uall.

75

Earth affords no sound
contentment: for what
is there vnder Heauen
not troublesome, be-
sides that which is called
pleasure: and that in

the

the end I finde most irksome of all other.

76

God is euer with me, euer before me; I know hee cannot but ouer-see me alwayes, though my eyes bee helde that I see him not; yea, hee is still within mee; though I feele him not: Neither is there anie moment, that I can liue without God; Why doo I not therefore alwayes liue with him? Why do I not account all houres lost, wherein I enioy him not?

77

There is no man so

happy

happy as the Christian;
When hee lookes vp in-
to Heauen, hee thinkes,
That is my home, the
God that made it, and
owes it, is my Father;
The Angels more glori-
ous in nature then my
selfe are my attendants;
mine enemies are my
vassals: Yea, those things,
which are the terriblest
of all to the wicked, are
most pleasant to him:
When hee heares God
thunder aboue his head,
hee thinkes this is the
voice of my Father; whē
hee remembers the Tri-
bunall of the last iudge-

E ment;

ment, he thinkes it is my
Saviour that sits in it;
when death, he esteemes
it but as the Angell set
before Paradise; which
with one blowe admits
him to eternall ioy; and
which is most of all, no-
thing in earth or Hel can
make him miserable:
There is nothing in the
world woorth enuying
but a Christian.

78

As manne is a little
world; so euery Chri-
stian is a little Church
within himselfe. As the
Church therefore is

some-

sometimes in the wane
through persecution, o-
ther times in her full
glorie and brightnesse:
So let me expect my self
sometimes drouping vn-
der Tentations, and sad-
lie hanging downe the
head, for the want of
the feeling of GODS
presence; at other times
carried with the full
sayle of a resolute assu-
rance to Heauen: Know-
ing that as it is a Church
at the weakest stay, so
shall I in my greatest de-
iection hold the child of
God.

Tentations on the right hand, are more perillous then those on the left; and destroy a thousand to the others tenne; As the Sunne more vsually causeth the Trauailer to cast his cloak, then the wind: For those on the left hand miscarie men but two wayes, to distrust, and deniall of God; more rare sinnes: but the other, to all the rest, wherewith mens lyues are so commonly defiled: The spirit of Christians is like the English Iet, whereof we reade, that is fired with

water, quenched with
oyle. And these two,
prosperity and aduersity,
are like heat and colde;
the one gathers the po-
wers of the soule toge-
ther, and makes them a-
bler to resist by vniting
them, the other diffuses
them, and by such sepa-
ration makes them easi-
er to conquer: I hold it
therefore as praise wor-
thy with God, for a man
to contemne a profered
honour, or pleasure for
conscience sake, as on
the rack not to denie his
profession: When these
are offred, I will not nib-

ble at the bayte, that I
bee not taken with the
hooke.

80

GOD is Lord of my
body also, and therefore
challengeth as well re-
uerent gesture, as inward
deuotion: I will euer in
my prayers, either stand
as a Seruaunt before my
Maister, or kneele as a
Subiect to my Prince.

81

I haue not beene in
others breasts; but for
my owne part, I neuer
tasted of ought, that
might deserue the name

of

of pleasure ; And if I could , yet a thousand pleasures cannot counteruaile one torment, because the one may be exquisite, the other not without composition; and if not one torment, much lesse a thousand; and if not for a moment, much lesse for eternitie ; and if not the torment of a part , much lesse of the whole ; for if the paine but of a tooth bee so intolerable, what shall the racking of the whole body bee ; and if of the body, what shall that be, which is primarilie of

the soule . If there bee pleasures that I heare not of, I will be wary of buying them so ouer-deere.

82

As hypocrisie is a cōmon counterfet of all vertues , so there is no speciall vertue, which is not to the very life of it seemingly resembled by some speciall vice : So, deuotion is counterfai-
ted by superstition, good thrift by niggardlinesse, charity with vaine-glorious pride : For as charitie is bounteous to the poore, so is vaine-glory to the wealthy; as cha-

rity

rity sustaines al for truth,
so pride for a vain praise;
both of them make a
man curteous & affable :
So the substance of eue-
rie vertue is in the heart;
which since it hath not a
window made into it by
the Creator of it ; but is
referred vnder lock and
key for his owne view : I
will iudge onely by ap-
pearance : I had rather
wrong my selfe by cre-
dulity , then others by
vniust censures & suspiti-
ons.

83

Euerie man hath a
kingdome within him-

E 5

selfe:

felfe: Reason as the Princeſſe dwels in the high-
eſt & inwardeſt roome :
The ſences are the Gard
and attendants on the
Court; without whoſe
ayde nothing is admit-
ted into the Preſence :
The ſupreame faculties
as will, memorie &c. are
the Peeres : The out-
ward parts and inward
affections are the Com-
mons : Violent Paſſi-
ons are as Rebels to di-
ſturb the cōmon Peace.
I would not bee a Stoick
to haue no Paſſions; for
that were to ouerthrow
this inward gouernmēt,

God

God hath erected in me;
but a Christian, to order
those I haue : and for
that I see that as in com-
motions, one mutinous
person drawes on more,
so in passions, that one
makes way for the extre-
mitie of another (as ex-
cesse of loue causes ex-
cesse of griefe, vpon the
losse of what we loued):
I will doo as wise Prin-
ces vse, to those they mis-
doubt for faction, so
holde them downe, and
keepe them bare, that
their very impotencie &
remisnesse shall affoorde
me security.

84

I looke vpō the things of this life, as an owner, as a stranger: As an owner in their right, as a stranger in their vse. I see that owning is but a cōceit besides vsing: I can vse (as I lawfully may) other mens commodities as my owne; walke in their woods, looke on their faire houses, with as much pleasure as my owne. Yet againe, I will vse my owne, as if it were anothers, knowing that though I hold them by right, yet it is onely by Tenure at will.

There

85

There is none like to
Luthers three Maisters.
Prayer, Tentation, Medi-
tation: Tentation stirres
vp holy meditation, me-
ditatiō prepares to pray-
er, & prayer makes pro-
fit of Tentation; and fet-
cheth all diuine know-
ledge from Heauen: Of
others, I may learne the
Theorie of Diuinitie, of
these onely, the practise.
Other Maisters teach me
by rote, to speake Parot-
like of heauenly things,
these alone with feeling
and vnderstanding.

86

Expecta-

Expectation is the greatest enemy both of doing well, and good acceptance of what is done. I hold it the part of a wise man, to endeavor rather that Fame may follow him, then goe before him.

87

I see a number which with *Shimei*, whiles they seek their servant, which is riches; loose their soules: No worldly thing shall draw mee without the gates, within which, God hath confined mee.

88

It is an hard thing for

a man

a man to find wearinesse
in pleasure, while it la-
steth, or contentment in
paine while hee is vnder
it: after both (indeed) it
is easie: yet both of these
must bee found in both;
or else we shall be drun-
ken with pleasures, and
ouerwhelmed with for-
row: As those therefore
which should eate some
dish ouer deliciously
sweete, allay it with tart
saue, that they may not
be cloyed; and those that
are to receiue bitter pills,
y they may not be anoy-
ed with their vnpleasing
tast, role them in Sugar;

so

so in all pleasures it is best to labour, not how to make them most delightful, but how to moderate them frō excesse; and in all sorrowes so to settle our hearts in true grounds of comfort, that wee may not care so much for being bemoaned of others, as how to bee most contented in our selues.

8,

In wayes, we see Trauailers choose not the fairest and greenest, if it bee either crosse or contrary, but the neereſt, though mirie & vneuen:

so

so in opinions, Tet mee
follow not y plaufiblest,
but the truest, though
more perplexed,

90

Christian societie is
like a bundle of stickes
layde together, whereof
one kind'es another:
Solitary men haue few-
est prouocations to euil,
but againe fewest incita-
tions to good: so much
as doing good is better
then not doing euill, will
I account christian good
fellowship better then
an Eremitish & melan-
cholike solitarines.

91

I had

I had rather confesse my ignorance, the falsly professe knowledge: It is no shame not to knowe all things; but it is a iust shame to ouer-reach in any thing.

62

Suddaine extremity is a notable triall of faith, or any other disposition of the soule: for as in a suddaine feare, the blood gathers to the heart, for garding of that part which is principal; so the powers of the soule cōbine theselues in an hard exigent, that they may be easily iudged of: The

faith.

faithfull (more suddainly
then any casualty) can lift
vp his heart to his stay in
Heauen : Whereas the
worldling standes ama-
zed, and distraught with
the euill, because he hath
no refuge to fly vnto, for
not beeing acquainted
with God in his peace,
how should he but haue
him to seeke in his extre-
mitie . When therefore
some suddain stitch girds
me in the side , like to be
the messenger of death,
or whē the sword of my
enemy in an vnexpected
assault threatē my body,
I will seriously note how

I am

I am affected: so the suddenest euill, as it shall not come vnlookt for, shall not goe away vn-thought of: If I finde my selfe courageous, and heavenly minded, I will reioyce in the truth of Gods graces in me, knowing that one dram of tryed faith, is woorth a whole pound of speculative: and that which once stood by me, will neuer faile me: If dejected, and hartlesse, heerein I wil acknowledge cause of humiliation, and with all care and earnestnesse seeke to store my selfe a-

gainst

gainst the dangers following.

93

The rules of ciuill policie, may wel be applied to the minde: as therefore for a Prince, that he may haue good successe against either rebels or forraine enemies, it is a sure axiome, *Diuide* and rule: but when hee is once seated in the throne ouer loyall Subiects, *Vnite* and rule: So in the regiment of the soule, there must bee variance set in the iudgement, & the conscience, and affections, that that what is

amisse

amisse may bee subdued ; but when all parts brought to order , it is the only course to maintaine their peace ; that all seeking to establish and helpe each other, the whole may prosper. Alwayes to be at warre, is desperate ; alwayes at peace, secure, and ouer Epicure-like . I doo account a secure peace, a iust occasion of this ciuill dissension , in my selfe , and a true Christian peace , the end of all my secret warres ; which when I haue atchieued , I shall raigne

with

with comfort, and neuer
will bee quiet, till I haue
atchieued it.

94

I brought sinne e-
nough with me into the
world, to repent of all
my life, though I should
neuer actually sinne; and
sinne enough actuallie
euery day to sorrow for,
though I had brought
none with mee into the
world: but laying both
together, my time is ra-
ther too short for my
repentance: It were
madnes in mee to spend
my short life in iollity &

plea-

pleasures, wherof I haue
so small occasion , and
neglect the oportunitie
of my so iust sorrowe :
especially since before I
came into the world , I
sinned ; after I am gone
out of the world , the
contagion of my sinne
past , shall adde to the
guilt of it ; yet in both
these states I am vncapa-
ble of repentance ; I will
doo that while I may,
which when I haue neg-
lected , is vnrecouera-
ble.

95

Ambition is torment
enough for an enemy,

for

for it affordes as much discontentment in inioying, 'as in want, making men like poysoned Rats, which when they haue tasted of their bane, cannot rest till they drinke, and then can much lesse rest, till their death : It is better for mee to liue in the wise-mens stocks in a contented want, then in a fooles Paradise to vex my selfe with wilfull vnquietnes.

96

It is not possible but a conceited man must be a foole : for that ouerweening opinion, hee

F

hath

hath of himselfe , excludes all oportunity of purchasing knowledge. Let a vessell be once full of neuer so base liquor, it will not giue roome to the costliest; but spilles beside what so euer is infused: the proude man, though hee be empty of good substance, yet he is full of conceite: Many men had proued wise, if they had not so thought themselues. I am emp- tie enough to receiue knowledge enough: Let mee thinke my selfe but so bare as I am, & more I neede not. O Lord,

doe

doo thou teach me how
little , howe nothing I
haue: and giue mee no
more thē I know I want.

97
Euery man hath his
turne of sorrow ; where-
by , some more, some
lesse, all men are in their
times miserable, I neuer
yet could meet with the
man that complayned
not of somewhat . Be-
fore sorrow come, I will
prepare for it, when it
is come, I will welcome
it; when it goes, I will
take but halfe a farewell
of it, as still expecting
his returne.

98

There be three things
that follow an iniurie, so
far as it concerneth our
selues (for as the offence
toucheth GOD, it is a-
boue our reach :) re-
uenge, censure, satisfac-
tion ; Which must bee
remitted of the merciful
man ; Yet not all at all
times : But reuenge al-
wayes, leauing it to him
that can, and will doo it ;
censure oft times ; satis-
faction sometimes ; Hee
that deceiues mee oft,
though I must forgiue
him, yet charity bindes
mee not, not to censure

him

him for vntrustie: and he
that hath endammaged
me much, cannot plead
breach of charity in my
seeking his restitution:
I will so remit wrongs,
as I may not encourage
others to offer them:
and so retayne them, as
I may not induce God to
retayne mine to him.

99

Garments that haue
once one rent in them,
are subiect to bee torne
on euery nayle, and eue-
ry brere; and glasses that
are once crackt, are soon
broken: such is a mans
good name, once tainted

with iust reproch: Next to the approbation of God, and the testimonie of my owne conscience, I will seeke for a good reputation with men: not by close carriage concealing faultes, that they may not bee knowne to my shame, but auoyding all vices, that I may not deserue it: the efficacie of the agent is in the patient well disposed; It is hard for mee euer to doe good, vnlesse I be reputed good.

100

Many vegetable, and many brute creatures ex-

ceede

ceede man in length of age; which hath opened the mouthes of heathen Philosophers to accuse nature, as a step-mother to man: who hath giuen him y^e least time to liue, that only could make vse of his time in getting knowledge: But heerein religion doth most magnifie God in his wisdom and iustice, teaching vs, that other creatures liue long, and perish to nothing; only man recompēces the shortnes of his life, with eternity after it; y^e the sooner he dies wel, the sooner he comes to y^e

perfectiō of knowledge:
which he might in vaine
seeke below; the sooner
he dies ill, the lesse hurt
hee doth with his know-
ledge: There is great
reason then, why man
should liue long; grea-
ter, why hee should die
early: I will neuer blame
God for making me too
soone happy, for chan-
ging my ignorance for
knowledge, my corrup-
tion for immortality, my
infirmities for perfecti-
on: *Come Lord Iesus,
come quickly.*

The second booke
OF
MEDITATIONS
and Vowes,

*Divine and Mor-
rall.*



AT LONDON
Printed by *Humfrey Lowmes,*
for *Iohn Porter.*

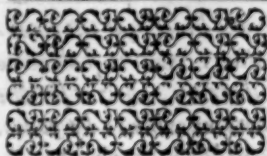
1605.

The second book
of
MEDITATIONS
and VOWS

Thomas and John
Hall



AT LONDON
Printed by Humphrey
for John Smith
1607



TO THE RIGHT
vertuous and Worship-
full Lady, the Lady
Drury, all encrease
of Grace.

M *Adame*, I knowe
your Christian in-
genutie such, that
you will not grudge others
the communication of this
your priuat right: which yet
I durst not haue presumed
to aduenture, if I feared
that either the benefit of it

would

The Epistle

would be lesse, or the accep-
tation. Now it shall be no
lesse yours, onely it shall be
more knowne to be yours.
Vouchsafe therefore to take
part with your worthy hus-
band, of these my simple
Meditations. And if your
long and gracious experi-
ence, haue written you a
larger volume of wholsome
lawes, and better informed
you by precepts fetcht from
your owne feeling, then I
can hope for, by my bare
speculation, yet where these
my not unlikely rules shall
accord with yours, let your
redoubled assent allow the,
and they cōfirme it. I made

them

Dedicatorie.

them not for the eye, but for
the heart; neither doo I cō-
mend the to your reading,
but your practise: wherein
also it shall not be enough,
that you are a meere and
ordinary agent, but that
you be a patterne propoun-
ded unto others imitation:
so shall your vertuous and
holy progresse, besides your
owne peace and happinesse,
be my crowne, and reioy-
cing in the day of our com-
mon appearance. Halsted.
Dec. 4.

Your L. humbly
deuoted,

Ios. Hall.



*Meditations and
Vowes.*

I
A Man vnder Gods
affliction, is like a
bird in a net, the
more hee striveth, the
more hee is entangled.
Gods decree cannot bee
eluded with impatience.
What I cannot auoyde,
I will learne to beare.

I find

2

I finde that all worldly things require a long labour in getting, and afford a short pleasure in enioying them. I wil not care much for what I haue, nothing for what I haue not.

3

I see naturall bodies forsake their owne place and condition, for the preferuation of y^e whole, but of all other creatures, man, and of all other men, Christians, haue the least interest in themselves; I will liue as giuen to others, lent on-

ly

ly to my selfe.

4

That which is said of the Elephant, that being guilty to his deformity, he cannot abide to look on his owne face in the water, but seeks for troubled and muddy channels, we see well moralized in men of euill conscience, who know their soules are so filthy, that they dare not so much as view them; but shift off all checkes of their former iniquity, with vaine excuses of good fellowship: Whence it is, that euery final reprehension

so

so galls them, because it calles the eyes of the soule home to it selfe, & makes them see a glance of what they would not: So haue I seene a foolish and timerous patient, which knowing his wound very deep, would not endure the Chirurgicalian to search it; Whereon what can ensue, but a festering of the part, and a danger of the whole body: so I haue seene manie prodigall wasters runne so farre in bookes, that they cannot abide to heare of a reckoning. It hath

beene

beene an olde and true
Prouerbe , Oft and e-
uen reckoninges make
long friends . I will oft
summe vp my estate
with GOD , that I may
knowe what I haue to
expect , and aunswere
for : Neither shall my
score runne on so long
with GOD , that I shall
not knowe my debts, or
feare an Audit , or de-
spaire of payment.

5
I account this bo-
die nothing but a close
prison to my soule , and
the earth a larger prison

to

to my body . I may not breake prifon, till I bee loofed by death, but I will leaue it not vnwillingly when I am loofed.

6

The common feares of the world are causeleffe, and ill-placed; no man feares to doo ill, e- uery man to fuffer ill: wherein if we confider it well, wee fhall finde that we feare our beft friends; for my part, I haue learned more of God and of my felfe in one weekes extremity, then all my whole lyues prosperity

had

had taught mee before :
And in reason and com-
mon experience , pro-
sperity vsually makes vs
forget our death ; aduer-
sity on the other side
makes vs neglect our
life : Now if we measure
both of these by their
effects , forgetfulnes of
death makes vs secure,
neglect of this life makes
vs carefull of a better ; so
much therefore as neg-
lect of life is better then
forgetfulnesse of death ;
and watchfulnes better
then securitie , so much
more beneficiall will I
esteeme aduersitie then

pro-

prosperity.

7

Even griefe it selfe is pleasant to the remembrance, when it is once past, as ioy is, whiles it is present. I will not therefore in my conceit make any so great difference betwixt ioy and griefe; sith griefe past is ioyfull, and long expectation of ioy is grieuous.

8

Euery sicknes is a little death, I will bee content to die oft, that I may die once well.

9

Oft

Ofte times those things which haue been sweete in opinion, haue prooued bitter in experience; I will therefore euer suspende my resolute iudgement, vntill the tryall and euent, in the meane while I will feare the worst, & hope the best.

IO

In all diuine and morall good thinges, I would faine keepe that I haue, and get that I want; I doo not more loath all other couetousnes, then I affect this: in

all

all these thinges alone I
professe neuer to haue e-
nough: If I may encrease
them, therfore either by
labouring, or begging,
or vsurie, I shall leaue no
meanes vnattempted.

I I

Some children are of
that nature, that they are
neuer well, but while the
rod is ouer them: such
am I to God: let him
beate me, so hee amend
me; let him take all away
from me, so he giue me
himselfe.

I 2

There must not bee
one vniforme procee-

ding

ding with all men in reprehension : but that must varie according to the disposition of the reprooued : I haue seene some men as thornes, which easily touched, hurt not; but if hard and vnwarily, fetch blood of the hand : others, as nettles, which if they bee nicely handled, sting and pricke, but if hard and roughly pressed, are pulled vp without harme : Before I take any man in hand, I will knowe whether hee be a thorne or a nettle.

13

G I will

I wil account no sinne little, since there is not the least, but works out the death of the soule; It is all one, whether I bee drowned in the ebber shore, or in the midst of the deepe Sea.

14

It is a base thing to get goods to keep them: I see that GOD which onely is infinitely rich, holdeth nothing in his owne hands, but giues all to his creatures: But if we will needes lay vp; were should wee rather repose it, then in Christs treasure: The poore

mans

mans hand is the treasure of Christ : All my superfluitie shall be there hoorded vp , where I knowe it shall bee safely kept, and surely returned me.

15

The Schoole of God and Nature require two contrary manners of proceeding : In the Schoole of Nature, we must conceiue, and then belecue: In the Schoole of God, wee must first belecue, and then wee shall conceiue : He that beleeueth no more then hee conceiues , can neuer bee a

Christian ; nor hee a Philosopher that assents without reason. In Natures Schoole wee are taught to bolt out the truth by Logicall discourse: God cannot endure a Logitian in his Schoole ; hee is the best Scholler that reasons least , and assents most : In diuine things, what I may, I wil conceiue, the rest I wil belecue and admire . Not a curious head, but a credulous & plaine heart is accepted with God.

16

No worldly pleasure

hath

hath any absolute delight in it, but as a Bee, hauing honey in the mouth, hath a sting in the tayle; Why am I so foolish to rest my heart vpon any of them; and not rather labour to aspire to that one absolute good, in whom is nothing fauouring of griefe, nothing wanting to perfect happines.

17

A sharpe reproofe I account better then a smooth deceit; therefore when my friend checks me, I will respect it with thankfulnesse; when o-

thers flatter mee, I will suspect it, and rest in my owne censure of my selfe, who should bee more priuie, and lesse partiall to my owne deseruings.

18

Extremitie distinguisheth friends: worldlie pleasures like Phisicians, giues vs ouer when once wee lie a dying, and yet the death-bed had most need of comforts: Christ Iesus standes by his in the pangues of death; and after death, at the barre of iudgement, not

leauing

leauing them either in
their bed, or graue: I
will vse them therefore
to my best aduantage,
not trust them. But for
thee() my Lord) which
in mercy and truth canst
not faile mee, whom I
haue found euer faithfull
and present in all extre-
mities; Kill me, yet will
I trust in thee.

19

Wee haue heard of
so manie thousand ge-
nerations passed, and
wee haue seene so many
hundreths die within our
knowledge, that I wōder

any man can make account to liue one day. I will die daily, it is not done before the time, which may bee done at all times.

20

Desire oft-times makes vs vnthankfull; for who hopes for that, hee hath not, vsually forgets that which he hath. I will not suffer my heart to roue after high or impossible hopes, least I should in the meane time contemne present benefits.

21

In hoping well, in being ill, & fearing worse,

the

the life of man is wholly consumed. When I am ill, I will liue in hope of better ; when well, in feare of worse , neither will I at any time hope without feare , least I should deceiue my selfe with too much confidence, wherein euill shal be so much more vnwelcome & intollerable, because I looked for good; nor againe, feare without hope , least I should be ouer-much deiected ; nor doo either of them without true contentation.

22

G 5 What

What is man to the whole earth? what is earth to the Heauen? What is Heauen to his Maker? I will admire nothing in it selfe, but all things in God, and God in all things.

23

There be three vsuall causes of ingratitude, vpon a benefit receiued, Enuie, Pride, Couetousnesse: Enuie looking more at others benefits then our owne: Pride looking more at our selues, then the benefit; Couetousnesse looking more at what we would

haue,

haue , then what wee
haue . In good turnes I
will neither respect the
giuer, nor my selfe, nor
the gift, nor others ; but
onely the intent and
good will from whence
it proceeded; so thal I re-
quite others great plea-
sures with equall good-
will, and accept of small
fauors with great thank-
fulnes.

24

VWhereas the cu-
stome of the world, is
to hate thinges present,
to desire future , and
magnifie what is past : I
will contrarilie esteeme

that

that which is present,
best : for both, what is
past, was once present, &
what is future, will bee
present ; future thinges
next , because they are
present in hope ; what is
past, least of all, because
it cannot be present, yet
somewhat , because it
was.

25

We pitie the folly of
the Larke , which while
it playeth with the fea-
ther, and stoopeth to the
glasse , is caught in the
Fowlers net ; & yet can-
not see our selues a-like
made fooles by Sathan,

who

who deluding vs by the
vaine feathers, and glasse
of the world, suddainly
enwrappeth vs in his
snares; wee see not the
nets indeede, it is too
much that we shall feele
them, and that they are
not so easily escaped af-
ter, as before auoyded;
O Lord keep thou mine
eyes from beholding va-
nity, and though mine
eyes see it, let not my
heart stoope to it; but
loath it a farre off; And
if I stoope at any time, &
bee taken, Set thou my
soule at liberty, that I
may say, My soule is esca-

ped

ped, euen as a birde out of the snare of the Fowler; the snare is broken, and I am deliuered.

26

In suffering euill, to looke to secundarie causes, without respect to the highest, maketh impatience; for so we bite at the stone, and neglect him that threw it. If we take a blowe at our equal, we returne it with vsurie, if of a Prince, we repine not: What matter is it, if God kill mee, whether hee doo it by an Ague, or by the hand of a Tyrant: Againe, in

expecta-

expectation of good, to looke to the first cause, without care of the second, argues idlenesse, and causeth want: As wee cannot helpe our selues without God; so God will not ordinarily helpe vs without our selues; In both, I will look vp to God, without repining at the meanes in one, or trusting them in the other.

27

If my money were another mans, I could but keepe it; onely the expending shewes it my own: It is greater glory,

comfort,

comfort, and gaine, to lay it out well, then to keepe it safely: God hath made me not his Treasurer, but his Steward.

28

Augustines friend *Nebrius*, not vniustly hated a short answere to a weighty & difficult question: because the disquisition of great truthes requires time, and the determining is perilous: I will as much hate a tedious and farre-fetched answer to a short and easie question: For as that other wrongs the truth, so this the hearer.

Per-

29

Performance is a binder; I will request no more fauor of any man, then I must needs: I will rather choose to make an honest shift, the overmuch enthrall my selfe by being beholden.

30

The world is a stage; Euery man an actor; and playes his part heere either in a Comedie or Tragedy; The good man is a Comedian, which howe euer hee begins, endes merily: but the wicked man acts a Tragedie, and therefore euer

ends

ends in horror . Thou
seest a wicked man vant
himselſe on this ſtage,
ſtay till the laſt act , and
looke to his end , as *Da-
uid* did, and ſee whether
that bee peace : Thou
wouldſt make ſtraunge
Tragedies , if thou
wouldſt haue but one
acte : who ſees an Oxe
grazing in a fat and rank
paſture , and thinkes not
that hee is neere to the
ſlaughter ? whereas the
leane beaſt that toyles
vnder the yoake , is farre
enough from the Sham-
bles . The beſt wicked
man cannot be ſo enuied

in

in his first shewes, as hee
is pitiable in y^e cōclusion.

Of all obiects of Be-
neficence, I would chuse
either an olde man, or a
childe; because these are
most out of hope to re-
quite: The one forgets a
good turne, the other
lives not to repay it.

That which *Pythagoras*
said of Philosophers, is
more true of Christians:
for Christianitie is no-
thing but a diuine & bet-
ter Philosophy: Three
sorts of men come to the
Market, buyers, sellers,

lookers on: The two first are both busie, and carefully distracted about their Market; onely the third liue happily, vsing the world as if they vsed it not,

33

There be three things which of all other I will neuer strue for: the wall, the way, the best seate: If I deserue well, a lowe place cannot disparage me so much, as I shall grace it; if not, the height of my place shall add to my shame: whiles euery man shall condemne me of pride matched with

vnworthines.

34

I see there is not so much difference betwixt a man and a beast, as betwixt a Christian and a naturall man: For whereas man liues but one life of reason, aboue the beast: A Christian liues foure lyues aboue a naturall man: The life of inchoate regeneration by grace: The perfect life of imputed righteousness: the life of glory begun in the seperation of the soule; the life of perfect glory in the society of the body, with the

soule

soule in full happinesse :
The woorst whereof is
better by many degrees,
then the best life of a na-
turall man : For whereas
the dignitie of the life is
measured by the cause
of it ; in which regarde
the life of the plant is ba-
sest, because it is but frō
the iuice arising from
the roote, administred
by the earth : the life of
the bruit creature better
then it, because it is sen-
situe ; of man better
then it, because reasona-
ble ; and the cause of
this life, is the spirit of
GOD ; so farre as the

spirit

spirit of GOD is aboue
reason, so farre doth a
Christian exceed a mere
naturalist. I thanke God
much that he hath made
mee a man ; but more
that hee hath made mee
a Christian ; without
which, I know not whe-
ther it had beene better
for mee, to haue beene
a beast, or not to haue
beene.

35

Great mens fauours,
friendes promises, and
dead mens shooes I will
esteeme, but not trust
to.

36

It

It is a fearefull thing to sinne, more fearefull to delight in sinne, yet worse to defend it, but worse thē worst, to boast of it: If therefore I cannot auoyd sinne, because I am a man; yet I will auoyde the delight, defence, and boasting of sin, because I am a Christian.

37

Those things which are most eagerly desired, are most hardly both gotten, and kept: God commonly crossing our desires, in what wee are ouer feruent. I will there-

fore

fore account all thinges
as too good to haue, so
nothing too deere to
loose.

38

It is best to bee curte-
ous to all, entire with
few, so may we (perhaps)
haue lesse cause of ioy, I
am sure, lesse occasion of
sorrow.

39

Secrecies as they are
a burden to the mind ere
they bee vttered, so are
they no lesse charge to
the receiuer, when they
are vttered: I will not
long after more inward
secrets, least I should

H

pro

procure doubt to my
selfe, and iealous feare to
the discloser: But as my
mouth shall bee shut
with fidelity, not to
blab them, so my eare
shall not be too open to
receiue them.

40

As good Physitians
by one receit make way
for another, so is it the
safest course in practise:
I will reueale a great se-
cret to none, but whom
I haue found faithfull in
lesse.

I wil

41

I will enioy all things
in GOD , and GOD
in all things, nothing in
it selfe : So shall my
ioyes neither chaunge
nor perish; for howe e-
uer the thinges them-
selues may alter, or fade,
yet he in whom they are
mine, is euer like him-
selfe, constant, and euer-
lasting.

42

H 2

If

If I would prouoke my selfe to contentation, I will cast downe my eyes to my inferiours, and there see better men in worse condition: If to humility, I will cast them vp to my betters, and so much more deiect my selfe to them, by how much more I see them, thoughtworthie to bee respected of others, and deserue better in themselves.

43

True vertue rests in the conscience of it self, either for reward, or censure. If therefore I

know

know my selfe vpright,
false rumours shall not
daunt me; If not answer-
able to the good report
of my fauorers, I will my
selfe finde the first fault,
that I may preuent the
shame of others.

44

I will account vertue
the best riches, know-
ledge the next, riches
the worst; and therefore
will labour to bee vertu-
ous and learned without
condition; as for riches,
if they fall in my way, I
refuse them not; but if
not, I desire them not.

45

An honest word I account better then a carelesse oath, I will say nothing but what I dare sweare, & will performe, it is a shame for a Christian to abide his tongue a false Seruant, or his minde a loose Mistresse.

46

There is a iust and easie difference to bee put betwixt a friend, and an enemy; betwixt a familiar and a friend; and much good vse to bee made of all; But of all with discretion. I will disclose my selfe no whit

to

to my enemy, somewhat to my friend, wholly to no man, least I should be more to others than my own: Friendship is brittle stuffe, how know I whether hee that now loves mee, may not hate me hereafter?

47

No man but is an easie Iudge of his own matters; and lookers on oftentimes see the more. I will therefore submit my selfe to others, in what I am reprov'd, but in what I am pray'd, onely to my selfe.

H 4 I will

48

I will not be so mettry
as to forget God, nor so
sorrowfull to forget my
selfe.

49

As nothing makes so
strong and mortall ho-
stility, as discord in reli-
gions, so nothing in the
world vnites mens harts
so firmly, as the bond of
faith: For whereas there
are three grounds of
friendship, vertue, plea-
sure, profit, and by all
confessions, that is the
surest which is vpon ver-
tue, it must needs follow,
that what is grounded

on

on the best, & most heavenly vertue, must be the fastest: which as it vnites man to God so inseparably, that no tentations, no torments, not all the gates of Hell can seuer him; so it vnites one Christian soule to another so firmly, that no outward occurrences, no imperfections in the party loued, can dissolue them; If I loue not the childe of GOD for his owne sake, for his Fathers sake, more then my friend for my commodity, or my kinsman for blood, I neuer receiued

any spark of true heavenly loue.

50

The good duty that is differed vpon a conceite of present vnfitnes, at last growes irksome, and there-vpon altogether neglected. I will not suffer my heart to entertaine the least thought of loathnesse towards the taske of deuotion, wherewith I haue stin- ted my selfe: but violently breake through anie motion of vnwillingnes, not without a deepe check to my selfe for my backwardnes.

Hearing

51 Hearing is a sense of great apprehension, yet farre more subiect to deceit then seeing; not in the maner of apprehending, but in y^e vncertain- tie of the obiect: words are vocal interpreters of the minde, actions reall; and therefore how euer both should speak according to the truth of what is in the heart; yet words do more belie the heart, then actions: I care not what wordes I heare, when I see deedes; I am sure what a man doth, hee thinketh, not so alwayes what he speaketh:

Though

Though I will not be so
seuere a censor, that for
some fewe euill actes I
should condemne a man
of false-hartednes; yet in
common course of life,
I need not be so mopish,
as not to belecue rather
the language of y hand,
then of the tongue. Hee
that sayes well, and doth
well, is without excepti-
on commendable; but
if one of these must bee
seuered from the other,
I like him well that doth
well, and saith nothing.

Job 52

That which they say
of the Pelican, that when

the

the Shepheards in desire
to catch her, lay fire not
far from her nest, which
she finding, and fearing
the danger of her yong,
seekes to blow out with
her winges, so long till
she burne her selfe, and
makes her selfe a pray in
an vnwise pittie to her
young: I see morally ve-
rified in experience, of
those which indiscreetly
medling with the flame
of discension kindled in
the Church, rather en-
crease then quench it;
rather fire their owne
winges then help others.
I had rather bewaile the

fire

fire a farre off, then stirre
in the coales of it . I
would not grudge my a-
shes to it, if those might
abate the burning , but
since I see it is daily en-
creased with partaking ;
I will behold it with sor-
row ; and meddle no o-
therwise then by prayers
to God, and entreaties
to men; seeking my own
safety , and the peace of
the Church in the free-
dome of my thought, &
silence of my tongue.

53

That which is said of
Lucillaes faction, that an-
ger bred it, pride foste-

red

red it, and couetousnes confirm'd it, is true of all Schismes, though with some inuersion: For the most are bred through pride; whiles men vpon an high conceit of themselves, scorne to goe in the common road, and affect singularity in opinion; are confirmed through anger, whiles they stomake & grudge any contradiction; & are nourished through couetousnes, whiles they seek ability to beare out their part. In som other again Couetousnesse obtaines the first place, Anger the

second,

second, Pridde the last: Heerein therefore I haue beene alwayes wont to commend and admire the humility of those great & profound wits, whom depth of knowledge hath not led to by-paths in iudgement, but walking in the beaten path of the church, haue bent all their forces to the establishment of receiued truthes: accounting it greater glory to confirme an ancient verity, then to deuise a new opinion (though neuer so probable) vnknowne to their predecessours: I

will

will not reiect a truth for
incere noueltie ; olde
truths may come newly
to light : neither is God
tyed to times for the gift
of his illumination, but
I will suspect a nouell o-
pinion of vntruth ; and
not entertaine it, valesse
it may be deduced from
ancient grounds.

54

The eare and the eye
are the minds receiuers ;
but the tongue is onely
busied in expending the
treasure receiued, if ther-
fore the reuenues of the
minde bee vttered as fast
or faster then they are re-

ceined,

ceined, it cannot be but that the minde must needes be held bare, and can neuer lay vp for purchase. But if the receiuers take in still with no vtterance, the mind may soone grow a burden to it selfe, and vnprofitable to others. I will not lay vp too much, and vtter nothing, least I be couetous, nor spende much, and store vp little, least I be prodigall and poore.

55

I will speake no ill of others, no good of my selfe.

That

56

That which is the miserie of Trauailers , to finde many hostes , and few friends, is the estate of Christians in their pilgrimage to a better life : Good friendes may not therefore bee easily for-gone; neither must they be vsed as sutes of apparell, which when wee haue worne thred-bare, we cast off , and call for new; Nothing but death or villanie shall diuorce me from an olde friend : But still I wil follow him so farre, as is either possible or honest : And then

I will

I wil leaue him with sorrow.

57

True Friendship necessarily requires Patience, for there is no man in whom I shall not mislike somewhat; and who shall not as iustly mislike somewhat in mee. My friends faults therefore, if little, I will swallowe and digest; if great, I will smother them; how euer, I will winke at them to others, but louingly notifie them to himselfe.

58

Iniuries hurt not more

in

in the receiuing, then in the remembrance: A small iniurie shall goe as it comes, a great iniurie may dine or suppe with me; but none at all shall lodge with mee; why should I vexe my selfe, because another hath vexed me.

59

It is good dealing with that, ouer which wee haue the most power: if my estate will not bee framed to my minde, I will labour to frame my minde to my estate.

60

In

In greatest companie
I wil be alone to my self;
in greatest priuacie, in
company with God.

61

Griefe for things past
that cannot bee remedied,
and care for thinges
to come that cannot bee
preuented, may easilie
hurt, can neuer benefit
mee; I will therefore
commit my selfe to God
in both, and enioy the
present.

62

Let my estate bee neuer
so meane, I will euer
keep my selfe rather beneath;
then either leuel,

or

or above it : A man may rise when hee will with honour, but cannot fall without shame.

63

Nothing doth so be-foole a man as extreme passion; this doth both make thē fooles, which otherwise are not; and show them to be fooles that are so: Violent passions, if I cannot tame thē, that they may yield to my ease; I will at least smother thē by concealment, y^e they may not appear to my shame.

64

The minde of man,

though

though infinite in desire,
yet is finite in capacitie :
Since I cannot hope to
know all thinges , I will
labour first to knowe
what I needes must for
their vse ; next, what I
best may for their con-
uenience.

65

Though time be pre-
cious to mee (as all irre-
uocable good things de-
serue to be) and of all o-
ther thinges I would not
be lauish of it ; yet I will
account no time lost, that
is either lent to , or be-
stowed vpon my friend.

66

I will

I will honour good examples, but I will liue by good precepts.

67

As charity requires forgetfulnes of euil deedes, so Patience requires forgetfulnes of euill accidents: I will remember euills past to humble me, not to vex me.

68

It is both a misery and a shame, for a man to be a Banckrupt in loue; which he may easily pay, and bee neuer the more impouirished. I will be in no mans debt for good will; but wil at least

I returne

returne euery man his owne measure; if not with vsurie: It is much better to be a Creditor, then a Debter in anie thing; but especially of this: yet of this, I will so be content to bee a debter, that I will alwayes be paying it where I owe it; and yet neuer will haue so payd it, that I shall not owe it more.

69

The Spanish prouerb is too true; Dead men & absent find no friends: All mouthes are boldly opened with a conceite

of

of impunity: My care
shall bee no graue to bu-
rie my friends good
name: But as I will bee
my present friends selfe,
So I will bee my absent
friends Deputie; to say
for him what he would,
and cannot speake for
himselfe.

70

The losse of my friend
as it shall moderately
griue mee, so it shall a-
nother way much bene-
fit me in recompence of
his want: for it shal make
mee thinke more often,
and seriously of earth,
and of heauen: Of earth,

for his body which is reposed in it: of Heauen for his soule, which possesseth it before mee: of earth to put me in mind of my like frailtie and mortality: of Heauen, to make mee desire, and after a sort emulate his happines and glory.

71

Varietie of obiects is wont to cause distraction; when againe a little one layd close to the eye, if but of a peny breadth, wholly takes vp the sight, which could else see the whole halfe Heauen at once: I wil haue the eyes

of my minde euer fore-
stalled, and filled with
these two objects, the
shortnes of my life, eter-
nity after death.

72

I see that hee is more
happy, that hath no-
thing to leese, then hee
that looseth that which
he hath. I will therefore
neither hope for riches,
nor feare pouerty.

73

I care not so much in
any thing for multitude,
as for choyce; Bookes
& friends I will not haue
many: I had rather seri-
ously conuerse with a

I 3 few,

fewe , then wander amongst many.

74

The wicked man is a very coward , and is afraid of euery thing of God, because he is his enemy, of Sathan , because hee is his tormenter; of Gods creatures, because they ioyning with their Maker, fight against him; of himselfe, because hee beares about him his owne accuser, and executioner: The godly man contrarily, is afraid of nothing: not of GOD, because hee knowes him his best

friend,

friend, and therefore will not hurt him; not of Satan, because he cannot hurt him; not of afflictions, because he knowes they proceed from a loving God, and end his owne good; not of the creatures, since the very stones of the field are in league with him; not of himselfe, since his conscience is at peace; A wicked man may bee secure, because he knowes not what hee hath to feare; or desperate, through extremitie of feare; but truely courageous hee cannot be.

Faithlesnes cannot chuse
but bee false hearted : I
will euer by my courage
take tryall of my faith :
By howe much more I
feare , by so much lesse I
belecue.

The godly man liues
hardly, and like the Ant
toyles heere , during the
Sommer of his peace,
holding himselfe short
of his pleasures, as loo-
king to prouide for an
Winter : which when it
comes , hee is able to
weare it out comforta-
bly ; whereas the wic-
ked man doth prodigally

lash out all his ioyes in
the time of his prosperi-
tie : and like the Gras-
hopper, singing merily
all Sommer, is starued
in Winter. I will so en-
ioy the present, that I wil
lay vp more for heereaf-
ter.

I haue wondred oft,
and blushed for shame,
to reade in meere Philo-
sophers (which had no
other Mistresse but Na-
ture) such strange reso-
lution in the contempt
of both fortunes (as they
call them); such notable
precepts for a constant

setlednes and tranquillitie of minde ; and to cōpare it with my owne disposition, and practise; whom I haue found too much drouping and dejected vnder small crosses, and easily againe carried away with little prosperitie. To see such courage and strength to cōtemne death in those, which thought they wholly perished in death, and to finde such faint-hartednes in my selfe at the first cōceit of death, who yet am throughlie perswaded of the future happines of my soule: I

haue

haue y benefit of nature
as well as they, besides
infinite more helpe that
they wanted: Oh the dul-
nes & blindnes of vs vn-
worthy Christians, that
suffer Heathens by the
dimme Candle-light of
Nature, to goe further
then wee by the cleare
Sunne of the Gospell:
that an indifferent man
could not tell by our
practise, whether were
the Pagan. Let me neuer
for shame account my
selfe a Christian, vnlesse
my Art of Christianitie
haue imitated and gone
beyond nature so farre,

that

that I can finde the best
heathen as farre belowe
me in true resolution, as
the vulgar sort were be-
lowe them. Else, I may
shame Religion, it can
neither honest nor helpe
me.

77

If I would bee irreligi-
ous & vnconscionable, I
would make no doubt
to bee rich, for if a man
will defraud, dissemble,
forswear, bribe, op-
presse, serue the time,
make vse of all men for
his owne turne, make no
scruple of any wicked
action for his aduantage:

I can-

I cannot see how he can
escape wealth and pre-
ferment. But for an vp-
right man to rise is diffi-
cult; whiles his consci-
ence straightly curbes
him in from euery vniust
action; and will not al-
low him to aduance him-
selfe by indirect meanes:
So riches come seldome
easily to a good man;
seldome hardly to the
consciencelesse. Hap-
pie is that man that can
bee rich with truth, or
poore with cōtinentment,
I will not enuie the gra-
uell in the vniust mans
throate. Of riches let me

neuer

neuer have more, then
an honest man can beare
away.

78

God is the God of or-
der not of confusion:
As therefore in naturall
things hee vses to pro-
ceede from one extreme
to another by degrees,
through the meane; so
doth hee in spiritvall.
The Sunne rises not an
once to his highest from
y darknes of mid·night,
but first sends forth some
feeble glimmering of
light in the dawning;
thē looks out with weak
and waterish beames, &

so by degrees ascends to
the midst of heauē: So in
the seasons of the yeare,
we are not one day scor-
ched with a Sōmer heat,
and on the next, frozen
with a suddaine extre-
mitie of cold: But Win-
ter comes on softly, first
by colde dewes, then
hoare frostes, vntill at
last it descende to the
hardest weather of all:
such are G O D S spiri-
tuall proceedings: Hee
neuer brings anie man
from the estate of sinne,
to the estate of glorie,
but through the state of
grace . And in grace

seldome

feldome when, any man
from grosse wickednes,
to any eminencie of per-
fection: I will be chari-
tably iealous of those
men, which from noto-
rious lewdnesse leape at
once into a suddaine for-
wardnes of profession.
Holinesse doth not like
Jonas gourd grow vp in a
night. I like it better to
go on soft and sure, then
for an hastie fit to runne
my selfe out of winde,
and after stand still and
breath me.

79

It hath beene saide of
olde, To doo well and

heare

heare ill, is princely; which as it is most true, by reason of the Enuie which followes vpon iustice; so is the contrarie no lesse iustified by many experiments: To doo ill, and to heare well, is the fashiō of many great men: To doo ill, because they are borne out with the assurance of impunitie. To heare well, because of abundance of Parasites, which as Ravens to a carkeasse, gather about great men. Neither is there any so great miserie in greatnesse as this, that it conceales

men from themselves; and when they wil needs haue a sight of their own actions, it shoues them a false glasse to looke in. Meanenesse of state (that I can finde) hath none so great inconuenience. I am no whit sorrie that I am rather subiect to contempt, then flatterie.

So

There is no earthly blessing so precious, as health of body, without which all other worldly good thinges are but troublesome: Neither is

there

there anie thing more difficult, then to haue a good soule in a strong and vigorous body; for it is cōmonly seene, that the worse part drawes away the better: But to haue an healthfull and sound soule, in a weake sickly body, is no noueltie; whiles the weaknesse of the body is an helpe to the soule: playing the part of a perpetuall monitor, to incite it to good, and check it for euill: I will not bee ouer glad of health, nor ouer fearefull of sicknes. I will more feare the

spirituall hurt that may follow vpon health, then the bodily paine that accompanies sicknes.

81

There is nothing more troublesome to a good minde then to doo nothing; for besides the furtherance of our estate, the minde doth both delight, and better it selfe with exercise. There is but this difference then betwixt labour and idlenes; that labour is a profitable and pleasant trouble, idlenesse a trouble both vnprofitable and comfortlesse. I will bee

euer

euer doing something,
that either God when he
cōmeth, or Sathan when
hee tempteth, may finde
me busied. And yet since
as the olde prouerbe is,
Better it is bee idle then
effect nothing, I will not
more hate dooing no-
thing, then doing some-
thing to no purpose. I
shall doo good but a
while; let me strue to do
it while I may.

82

A faithfull man hath
three eyes: The first of
sense, common to him
with brute creatures; the
second of reason, cōmon

to

to all men; the third, of faith proper to his profession: Whereof each looketh beyond other, and none of them medleth with others objects: For neither doth the eye of sense reach to intelligible things, and matters of discourse: nor the eye of reason to those things which are supernaturall and spirituall; neither doth faith looke downe to thinges that may bee sensibly scene. If thou discourse to a brute beast of the depthes of Philosophie neuer so plainly, hee vnderstands not, be-

cause

cause they are beyond
the viewe of his eye,
which is onely of sense:
If to a meere carnal man
of diuine things: He per-
ceiueth not the thinges
of God, neither indeede
can doo, because they
are spiritually discerned;
and therefore no won-
der if those things seeme
vnlikelie, incredible, im-
possible to him, which
the faythfull manne ha-
uing a proportionable
meanes of apprehensi-
on, doth as plainely see,
as his eye dooth anie
sensibile thing. Tell a
plaine country-man that

the

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and therefore no won-
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possible to him, which
the faythfull manne ha-
uing a proportionable
meanes of apprehensi-
on, doth as plainely see,
as his eye dooth anie
sensible thing. Tell a
plaine country-man that

the

the Sun, or some higher
or lesser starre, is much
bigger then his Cart-
wheeles; or at least so ma-
nie scores bigger thē the
whole earth; he laughes
thee to scorne, as affec-
ting admiration, with a
learned vntruth: Yet the
Scholler by the eye of
reason, doth as plainly
see & acknowledge this
truth, as that his hand is
bigger then his pen:
What a thick mist; yea,
what a palpable & more
then Egyptian darknesse
doth the naturall man
liue? What a world is
there, that hee doth not

see at all, and how little
doth he see in this, which
is his proper element;
There is no bodily thing
but the brute creatures
see as well as he, & some
of thē better. As for his
eye of reason, how dim is
it in those things which
are best fitted to it: What
one thing is there in na-
ture, which he doth per-
fectly know? what hearb,
or flower, or worm that
hee treads on, is there,
whose true essence hee
knoweth? No not so
much, as what is in his
owne bosome; What it
is, where it is, or whence

it is that giues Being to
himselſe: But for thoſe
things which concerne
the beſt world, hee doth
not ſo much as cōfuſedly
ſee thē, neither knoweth
whether they be: He ſees
no whit into the great &
awfull maiestie of God;
hee diſcernes him not in
all his creatures, filling
the world with his infi-
nit & glorious preſence;
he ſees not his wiſe pro-
vidence ouer-ruling all
things, diſpoſing all ca-
ſuall euent, ordering all
ſinfull actions of men to
his owne glory; he com-
prehends nothing of the

beauty,

beauty, maiesty, power,
& mercy of y^e Sauour of
the world, sitting in his
humanity at his fathers
right hand: Hee sees not
y^e vnspeakable happines
of the glorified soules of
the Saints; hee sees not
the whole heavenly cō-
mon-wealth of Angels,
ascending & descending
to the behoofe of Gods
childrē; waiting vpon him
at all times inuisibly; not
excluded with y^e closenes
of prisons nor desolatnes
of wildernesses; and the
multitude of euill spirits
passing & standing by him
to tempt him vnto euil;

but like vnto the foolish bird, whē he hath hid his head that he sees no body, he thinks himselfe altogether vnseen: & then counts himselfe solitary, when his eye can meete with no companion. It was not without cause that we cal a mere foole, a Naturall; for how euer worldlings haue still thought christians Gods fooles, wee know them the fooles of the world. The deepest Phylosopher y^e euer was (sauing the reuerence of the schooles) is but an ignorant sot to the simplest

Christian:

Christian: For the weakest Christian may by plaine information see somewhat into the greatest misteries of Nature, because he hath the eye of reason common with the best. but the best Philosopher by all the demonstration in the world, can conceiue nothing of the misteries of godlines; because he vitterly wants the eye of faith. Though my in-sight into matters of the world bee so shallow, that my simplicitie moueth pity, or maketh sport vnto others; it shal bee contentment & hap-

pines, that I see further into better matters: That which I see not is worthlesse, and deserues little better then contempt; that which I see is vn-speakeable, inestimable, for comfourt, for glory.

83 It is not possible for an inferiour to liue at peace, vnlesse hee haue learn'd to be cōtemned: For the pride of his Superiours, and the malice of his equals & inferiours, shal offer him continuall and ineuitable occasions of vnquietnes. As contentatiō is the mother of inward peace with our

selues;

selues; so is humility the mother of peace with others: for if thou be vile in thine owne eyes first, it shall the lesse trouble thee to bee accounted vile of others. So that a man of an high hart in a low place, cannot want discontentment; whereas a man of a lowly stomak, can swallow & digest contempt without any distemper. For wherein can he be the worse for being contemned, who out of his owne knowledge of his deserts did most of all contemn himself? I shold bee very improuident,

if in this calling I did not look for daily contempt: wherein, we are made a spectacle to the world, to Angels, & men: when it comes, I wil either embrace it, or contemne it. Embrace it when it is within my measure, whē aboue; contemne it: so embrace it, that I may more humble my self vnder it; & so contemne it, that I may not giue hart to him that offers it; nor disgrace him, for whose cause I am contemned.

14 Christ raised three dead men to life: One newly departed; another

on the Beere , a third
smelling in the graue; to
showe vs that no degree
of death is so desperate,
that it is past helpe . My
sinns are many, & great,
yet if they were more,
they are farre below the
mercy of him that hath
remitted them; & the va-
lue of his ranfome that
hath payde for them : A
man hurts himselfe most
by presumption, but we
cannot do God a greater
wrong, then to despaire
of forgiuenes. It is a dou-
ble iniurie to God, first
that we offend his iustice
by sinning, then that we

wrong his mercy with despairing.&c.

85 For a man to bee wearie of the worlde through miseries that he meets with, and for that cause to couet death, is neither difficult, nor cōmendable; but rather argues a base weakenes of minde. So it may be a cowardly part to con-temne the vtmost of all terrible things, in a feare of lingring miserie: But for a man either liuing happily heere on earth, or resolving to liue miserably, yet to desire his remoouall to Heauen,

doth

doth well become a true Christian courage; and argues a notable mixture of patience & faith: Of patience, for that he can and dare abide to liue sorrowfully; of faith, for that hee is assured of his better Being otherwise; and therefore prefers the absent ioyes hee lookes for, to those he feeles in present: No sorrow shall make mee wish my selfe dead, that I may not bee at all: No contentment shal hinder me frō wishing my selfe with Christ, that I may be happier.

It

89 It was not for nothing, that the wise Creator of all thinges hath placed gold & siluer, and all precious minerals vnder our feete to bee trod vpon; and hath hid them low in the bowels of the earth, that they cannot without great labour be either found, or gotten; whereas he hath placed the noblest part of his creatiō aboue our heads; and that so open to our view, that wee cannot chuse but euery moment behold them: wherein what did he else intend, but to drawe away our

minds

minds frō these worth-
lesse, & yet hidden trea-
sures, to which hee fore-
sawe wee would be too
much addicted, & to call
thē vnto the contempla-
tiō of those better things,
which besides their
beauty, are more obliui-
ous to vs ; that in thē we
might see & admire the
glory of their Maker, and
withall seeke our owne.
Howe doo those men
wrong thēselues, & mis-
construe God, who, as if
hee had hidden these
things, because he would
haue them sought, and
layd the other open for

neglect,

neglect, bend themselves wholly to the seeking of these earthly commodities & do no more mind heauen, the if there were non. If wee could imagine a beast to haue reason, how could he be more absurd in his choice? How easie is it to obserue, that still the higher wee goe, the more purity & perfection we finde. So earth is the very drosse & dregs of all the elements, water somewhat more pure then it, yet also more feculent the the aire aboue it; the lower aire lesse pure the his vppermost regions,

and

& yet they as far inferior
to the lowest heauens:
which againe are more
exceeded by the glori-
ous and empireall seat of
God, which is the hea-
uen of the iust. Yet they
(brutish men) take vp
their rest, and place their
felicity in the lowest and
worst of all Gods work-
manship; not regar-
ding that, which with it
owne glory can make
them happie. Heauen
is the proper place of
my soule, I will sende
it vp thither continually
in my thoughts whiles
it sojournes with mee,

before

before it goe to dwell there for euer.

87 A man neede not to care for more knowledge, then to know himselfe; he needes no more pleasure then to content himselfe; no more victory then to ouercome himselfe, no more riches then to enioy himselfe. What fooles are they that seeke to know all other things, & are strangers in themselues; that seeke altogether to satisfie others humors, with their owne displeasure; that seeke to vanquish Kingdoms & Countries,

when

when they are not Maisters of themselves; that haue no holde of their owne harts, yet seeke to bee possessed of all outward commodities: Goe home to thy selfe first, vaine hart, & when thou hast made sure worke there, in knowing, contenting, ouercomming, enioying thy selfe, spend all the superfluity of thy time & labor vpon others.

88 It was an excellent rule that fel frō Epicure, whose name is odious to vs for the father of loofnes. That if a man wold be rich, honorable, aged,

he

hee should not strive so much to ad to his welth, reputation, yeares, as to detract from his desires. For certainly in these things, which stand most vpon conceite, hee hath the most that desireth least. A poore man that hath little, and desires no more, is in truth richer then the greatest monarch, that thinkes hee hath not what he should; or what hee might, or that grieues there is no more to haue. It is not necessitie but ambition that settes mens hearts on the racke. If I haue

meate,

meate, drinke, apparell,
I will learne therewith
to bee content. If I had
the world full of wealth
beside, I could enioy no
more then I vse ; the
rest could please mee no
otherwise but by loo-
king on ; and why can
I not thus solace my self,
while it is others?

89

An inconstant & wa-
uering mind, as it makes
a man vnfit for Societic
(for that there can be no
assurance of his words,
or purposes, neither can

we build on them without deceite) so, besides that, it makes a man ridiculous, it hinders him from euer attaining any perfectiō in himself. For a rolling stone gathers no mosse; and the minde whilst it would be euery thing, proues nothing; oft changes cannot bee without losse: yea, it keepes him from enioying that which hee hath attayned, for it keepes him euer in worke: building, pulling downe, selling, changing, buying, commaunding, forbidding: so whiles hee can

be

be no other mans friend,
he is the least his owne.
It is the safest course for
a mans profit, credit, and
ease, to deliberate long,
to resolute surely, hardly
to alter. Not to enter vp-
on that, whose end hee
fore-sees not aunswera-
ble; and when he is once
entred, not to surcease
till he haue attayned the
end he fore-saw: so may
he to good purpose be-
gin a new worke, when
he hath well finished the
olde.

90 The way to Hea-
uen is like that which *Jo-*
nathan and his armour

bearer

bearer passed betwixt two rockes; one *Bozez*, the other *Sench*; that is foule and thornie; whereto we must make shift to climbe on our hands and knees; but when we are comne vp, there is victorie, and triumph. Gods children haue three sutes of apparel, whereof two are worn dailiy on earth, the third layd vp for the in the wardrobe of Heauen; They are euer either in black mourning, in red persecuted, or in white glorious: Anie way shall be pleasant to me, that leades vnto such

an end : It matters not
what ragges or what co-
lours I weare with men,
so I may walke with my
Saviour in white, and
raigne with him
in glorie,
Amen.

FINIS.

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